

ABSTRACT

SOCIAL WORK

A COMPARATIVE ANALYSIS OF THE LEVEL OF AFRICAN AMERICAN SELF CONSCIOUSNESS OF AFRICAN AMERICAN GRADUATE STUDENTS WHO ATTENDED TRADITIONALLY BLACK INSTITUTIONS VERSUS PREDOMINATELY WHITE INSTITUTIONS

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The purpose of this exploratory descriptive comparison design was to ascertain the level of African Self-Consciousness and background characteristics of 25 graduate students who had attended predominately Black and White undergraduate institutions.

The respondents 21 females and 4 males, ages ranged from 22-42. The African Self Consciousness Scale consisted of 42 items. The finding revealed that 80 percent of the respondents had high levels of African Self-consciousness.

The hypothesis was accepted, there was no statistical significant difference in the level of African Self Consciousness of graduate students who attended predominately Black and White undergraduate institutions. The results from this study demonstrate a need for further research on this topic. It is imperative that social workers be clear about the issues involved in racial, personal identity and African Self-Consciousness.

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SELF CONSCIOUSNESS OF AFRICAN AMERICAN GRADUATE STUDENTS WHO
ATTENDED TRADITIONALLY BLACK INSTITUTIONS
VERSUS PREDOMINATELY WHITE INSTITUTIONS**

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**BY
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SCHOOL OF SOCIAL WORK

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I first give honor to God, Who is the head of my life, for He deserves all glory, honor, and praise. This is dedicated to my parents, Bennie and Patricia Jackson, who taught me by example that an education is a valuable tool and it will help me to reap many rewards. To my sister, Benita Jackson, whose love, spiritual support, and encouragement gave me the strength to go on. To my grandmothers, Stephanie Wilkins and Wansetta Jackson for all of their love and support. To my Aunt Lisa, who was with me from the very beginning. To the rest of my family and friends that gave me support and spiritual encouragement and had faith in me to successfully complete this graduate program. To Shirley Fortson, a very present help in the time of need. To Ms. Powell and Ms. King for helping me get the needed forms filled out. To my professors that had a valuable impact on my education -- Dr. Williams, Naomi Ward, Dr. Darlington, Jurella Poole, Professor Funderberg, and Dr. Rhone. Special appreciation and thanks to Professor Hattie M. Mitchell for her invaluable help and support during this tedious educational journey. To my love and future, Mr. Ivan James IV, for all of his sweet love and support. In loving memory of my grandfather, Clarence I. Wilkins (1920 - 1992).

TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	ii
LIST OF TABLES.....	iv
CHAPTER	
I	INTRODUCTION.....1
	STATEMENT OF THE PROBLEM.....3
	PURPOSE/SIGNIFICANCE OF THE STUDY.....5
II	REVIEW OF THE LITERATURE.....10
	OVERVIEW OF MAJOR THEORETICAL FRAME.....18
	DEFINITION OF TERMS.....22
	STATEMENT OF THE HYPOTHESIS.....23
III	METHODOLOGY.....28
	RESEARCH DESIGN.....28
	SAMPLING.....28
	DATA COLLECTION PROCEDURE.....28
	DATA ANALYSIS.....30
IV	PRESENTATION OF RESULTS.....32
V	SUMMARY AND CONCLUSIONS.....45
	LIMITATION OF THE STUDY.....48
	SUGGESTED RESEARCH DIRECTIONS.....48
VI	IMPLICATION FOR SOCIAL WORK PRACTICE.....51
APPENDICES.....	64
	APPENDIX A.....Auxiliary Tables
	APPENDIX B.....Participant's Letter
	APPENDIX C.....Questionnaire
WORKS CITED.....	72

LIST OF TABLES

TABLE	PAGE
1. Frequency Table For Age.....	36
2. Frequency Table of Graduate School Presently Attending.....	37
3. Frequency Table of Geographical Location.....	37
4. Frequency Table of Racial Composition of Schools Attended as a Child/Adolescent.....	38
5. Frequency Table of Racial Composition of University Attended for Undergraduate Studies.....	38
6. Frequency Table for Educational Level of Both Parents.....	39
7. Frequency Table for Satisfaction of Attained Goals.....	39
8. Frequency Table for Conditions of African Americans.....	40
9. Frequency Table of Race Related Experience.....	40
10. Frequency Table of Parental Affiliation with High Status African Americans.....	41
11. Table for Individual ASC Scores.....	42
12. 2 X 3 Contingency Table Relating to ASC Type of School Score.....	43
13. Statistics Table of School Score.....	44
14. Statistic Table of School by Score.....	44

CHAPTER ONE

INTRODUCTION

In recent years, concern about African-American students in predominantly White institutions has received unprecedented attention and, as with other serious issues, keen interest has developed regarding this trend. In most White colleges and universities, Blacks experience significant difficulties in attempting to gain an equal opportunity for a quality education and its benefits.¹

It is certainly appropriate to ask why this topic is relevant to the social work profession -- "African-American Graduate Students Who Attended Predominantly Black and White Undergraduate Institutions Level of African Self Consciousness." It encompasses questions of identity, self esteem, self image -- who am I really? What is my worth as a human being? Where do I belong? Where is my rightful allegiance?

The art of professional social work practice involves translating these abstract statements into concrete events. What particular behaviors (feelings, thoughts, and/or action) in what particular environments (social, cultural, and physical) constitutes the client's problem? What particular consequences could be practically and feasibly arranged that the client would find satisfying? This study may give social

work practice directions about identity issues and states of being that have been generated in African-Americans by the peculiar and many-faceted nature of the African-American experience. Understanding the experience of the African-American person requires an examination of his/her functioning and his/her psychological predispositions.

Conceptually, African Self-Consciousness model proposes that the basic core of Black people's psychological existence is fundamentally African in nature. Any assessment of an African-American must be culturally specific to the social and cultural reality of American people. It has been argued by Ladner² and Herskovits³ that much of Black culture consists of African survivals.

When social workers say that they understand a client's situation, it means in effect that they have connected with the client. Social work practice with African-Americans requires an understanding of the historical and cultural background of African-Americans and a consideration of the influence of African Self-Consciousness on African-American clients systems, i.e., African-American students who attended predominantly Black or predominantly White institutions; families; groups or communities. These matters have implications for social welfare policy and social work education. African Self-Consciousness arises from efforts of African-Americans to master a peculiar set of social circumstances, social workers should respect the validity of

the coping mechanisms displayed by the African-American and the integrity of individuals whose life styles vary from the American norm.

This research study seeks to address this major gap in social work knowledge. Major focus in this research study is being given to the issue of African-American Graduate Students Who Attended Predominantly Black or White Undergraduate Institutions Level of African Self-Consciousness. This will be accomplished by examining historical perspectives; identity formation; low self-esteem; self-concept; barriers to access; Baldwin and Bell competency dimensions African Self Consciousness Scale⁴; and an Africentric Perspective.

STATEMENT OF THE PROBLEM

The problem to be considered in this exploratory descriptive study is:

To explore and compare the relationship of African-American Graduate Students Who Attended Predominantly Black or White Undergraduate Institutions Level of African Self Consciousness.

The problem of educating African-American youth in higher education has changed very little over the years. A half-century ago, virtually all African-Americans who attended college enrolled in all-Black institutions. Today, four out of five African-American undergraduates now attend schools

that are predominantly White.⁵

According to Fleming, most of those students attending integrated or predominantly White colleges said they felt "abandoned by the institution, rebuffed by fellow students, and inhibited from taking part in any but all-Black organizational activities.⁶ To the extent that this finding is reflective of identity issues, a perusal of social work research literature which does exist on identity suggests that many of the fundamental and significant questions about the level of African Self-Consciousness have not been broached, much less subjected to empirical research.

There is considerable evidence for the assumption that the conditions which have impinged on African-Americans from the beginning of their history in the country have been psychologically quite singular and have, therefore, produced in African-Americans as a people certain behavioral products that are essentially unique in human history. For example, the African-American student may present with a) a generalized conflict in self-esteem associated with adaptive inferiority, b) anxiety being conditioned to one's color of skin, and c) anxiety over intellectual assertion and competition.⁷ There is a need for social work practitioners to understand the role African Self-Consciousness played in the formation of an Africentric Personality. To deny African-Americans a consciousness of themselves is to cripple them psychologically and emotionally forever.

African Self-Consciousness embodies its own distinctive set of psychological principles; there is perhaps quite legitimately a psychology of the Africentric experience, which is the study of the special conditions of African-American history and the psychological effects that have been specific to those conditions. In the University Committee on Minority Issues (UCMI) study conducted at Stanford University, it concluded that roughly 85 percent of African-Americans agreed that their "racial/ethnic heritage is a central part of (their) sense of identity".⁸ The African-American students, in short, clearly have as part of their personal self awareness a strong consciousness of their blackness.

African Self-Consciousness is an important concept for social work practice. A strong sense of African Self Consciousness for behaving in a healthy fashion is central to self-regulation of one's life. The problem for social work practice is that little work has been conducted in social work education to develop strategies for assessing the generalizations of African Self-Consciousness among African American students attending predominantly Black or White institutions.

STATEMENT of PURPOSE/SIGNIFICANCE of the STUDY

Historically, African-Americans have placed a strong emphasis on education. However, it is a widely held assumption that African-Americans, because of their low status

in American society, are likely to exhibit increasing difficulty of finding meaning and identity in the context of today's social realities. This study seeks to establish whether there is a connection between the level of African Self-Consciousness and the capacity for African-American students to adapt better to predominantly White institutions. In other words, students who attend White institutions have higher African-Self Consciousness than those who attend predominantly Black institutions. Specifically, the study will focus on African-American graduate students who attended predominantly Black or White institutions level of African Self-Consciousness. African Self-Consciousness purports to offer hope in the face of the proliferation of social problems and threats to their survival. It would be a mistake for social work practice not to take advantage of the concept African Self-Consciousness. The concept contains potential for a positive impact on the treatment of African-American clients.

The significance of the study stems from the fact that it allows social work practice to view events surrounding issues of identity from another perspective. This model implies a means for prevention, as well as intervention.

Many issues are related to human growth and development, but the study of the level of African Self-Consciousness has special significance. But, to date, very little attention has been paid to the concept of an

Africentric personality in social work practice. By failing to appreciate the value and significance of the concept African Self-Consciousness: African personality in our clients, we perpetuate a constricting perception of our clients. This is an important and complex issue for social work.

Although there is a dearth of literature in social work related to the concept of African Self-Consciousness, this research study makes a halting attempt to explore and compare some patterns and trends that can contribute to more effective service delivery for the African-American. According to Block, a mature racial identity involves a twofold process: 1) having a realistic identification, in which one accepts one's racial group and perhaps has a preference for one's own.⁹ African Self-Consciousness may be viewed as an organizing knowledge process. This has significance for social work practice with persons of African-American heritage.

African Self-Consciousness is the keen awareness by persons of African-American heritage of their history and condition as a people and their overwhelming desire to uplift their race to a state of dignity and pride. A study of Self Consciousness of African-Americans has social value. It may give social work practice an appreciation and respect for African-American life and culture.

Social workers have acknowledged the need for content

of this nature in social work curricula. This study strives to make up for some of the deficiencies in the literature. It offers new information and insights into this neglected area.

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CHAPTER TWO

REVIEW OF THE LITERATURE

This review of literature encompasses seven major areas pertaining to African-American Graduate Students Who Attended Predominantly Black or White Undergraduate Institutions Level of African Self-Consciousness:

- Historical Perspective
- Identity
- Low Self-Esteem
- Self-Concept
- Barriers to Access
- Baldwin and Bell Competency Dimensions
- African Self-Consciousness
- Africentric Paradigm

The importance of U.S. history, race relations, and prevailing social norms must be acknowledged in order to assess the status of Blacks in American higher education. Prior to the Civil War, the legal sanctions and formal norms of U.S. society prohibited Blacks from becoming literate.¹ After this period and until the 1954 Brown Decision, Blacks were restricted to segregated education which, when compared to the dominant group, was unequal in quality, content, and outcomes.²

The U.S. has historically discriminated against African-Americans. Institutional racism within education was

the law of the land until 1954, when the U.S. States Supreme Court overturned separate-but-equal educational systems. African-Americans have placed a strong emphasis on education.³ Educational credentials are key characteristics that employers assess in considering job applicants.

Aptheker confirms something we already know, namely that a great leap in higher education occurred in the 1920's: the general enrollment in colleges among Negro youth quintupled; a total of 396 Black youth received bachelor's degrees (118 in Northern colleges); in 1925 the total reached 832 (224); and by the end of 1929 the figures stood at 1,903 (374).⁴ This means that the graduates from Negro colleges increased sixfold in ten years, and Black graduates from Northern colleges had increased three times.⁵ The 1920's saw a marked increase in the number of Black students attending predominantly White institutions. this does not mean an absence of discrimination.

Investing in education is an important prerequisite for overall success and access to jobs. In fact, a lack of adequate education is one factor that has contributed to the recently expanding urban Black underclass.⁶

According to Berry, legal desegregation of higher education as a result of the civil rights movement, Black protests, a federal policy of affirmative action, a desire by some Blacks to attend and work in White institutions newly opened to them, the expansion of community colleges as the

policy option for the poor-have all contributed to the greater presence of Blacks in predominantly White institutions.⁷

Of the approximately 45,000 Black undergraduate students in higher education in 1940, only about one in ten was enrolled in a predominantly White institution. In 1978 of the 866,315 Black students out of a total undergraduate student population of 8,513,310, seven in ten were enrolled in such institutions. Between 1978 and 1980 this breakdown remained constant as the number of Black undergraduates increased to 926,710 out of the total higher education undergraduate enrollment of 9,216,666. Federal student aid programs, the expansion of public higher education in the states and an expansion of the high school graduate pool were all offered as reasons for the increases in numbers.⁸

Total Black enrollment in higher education declined from 9.4 percent in 1976 to 8.8 percent in 1984. Black undergraduate enrollment declined over the same period from 10.5 percent to 9.5 percent.⁹ Since 1990, the proportion of Blacks in Historically Black Colleges and Universities (HBCU's) rose by 16 percent between 1976 and 1990. There are 105 HBCU's, 40 public 4-year colleges, 11 public 2-year colleges, 46 private 4-year colleges, 5 private 2-year colleges, and 2 private professional schools.¹⁰ Between 1976 and 1980, Black enrollment dropped steadily at predominantly White institutions. It remained relatively stable at historically Black colleges and universities.¹¹

In their survey of Black students at predominantly White institutions and colleges, Willie and Levy found that the greatest degree of social mobility and "freedom" among Black students exists in large institutions, particularly those in which the Black student population is sizable.¹² According to Berry, increasing racial incidents and vandalism directed at Blacks on predominantly White campuses seem to be accelerating the trend of Blacks leaving or avoiding some predominantly White institutions.¹³ If, for a variety of reasons, the Black student cannot adapt to the many experiences of alienation and isolation, the beleaguered Black student may become vulnerable to some degree of stress and anxiety. Each of these experiences has implications for understanding the position of the Black student.

According to Chestang establishing a sense of identity is a basic human need.¹⁴ The essence of this view is captured by Erikson, when he defined identity as "a sense of personal sameness and historical continuity".¹⁵ Identity is a stabilizing force in the personality which gives the feeling that while life and one's experiences change, each new experience becomes integrated with one's existing identity. Past, present, and future are interrelated in that the internalized past is the foundation for present actions and the promise of the future. Thus being an African-American becomes something that one is and a group to which one belongs.

Pugh noted that Black people can fully embrace a sense of identity, to be one's self fully, with all aspects of one's developmental, educational, social, political, and cultural experiences supporting a sense of acceptance based on criteria emanating from an Afrocentric rather than from a Eurocentric view.¹⁶ A person cannot make its best contribution to life or to democracy without a sure identity and a sound sense of integrity and self-esteem.

Questions about and issues of African-American identity, so frequently raised during the 1960's and 1970's, continue to be discussed in the 1990's. Many observers have concluded that there is a considerable amount of "self-hatred" in the Black community. According to these studies evidence of negative self-esteem of African-Americans is based on research done from the late thirties through the mid-sixties. For example, Clark and Clark,¹⁷ Porter,¹⁸ Williams and Morland¹⁹ found that there was evidence of a negative attitude toward racial identity on the part of a large number of African-American children. Racial identity is the identification with the alienation, social differentiation, and depreciation that members of their race experienced in their contact with the wider society. Contrary to those studies, Hraba and Grant,²⁰ McAdoo,²¹ Taylor,²² and Gordon²³ found that their self-esteem study revealed in fact high self-esteem. Their research indicated that a sense of competence as reflected in high self-esteem was characteristic of Black

children.

Several authors have commented on the concept of self concept. Self-concept is a multifaceted sense that one has about what one is. Self-esteem according to Jenkins is a set of affective evaluations about oneself; people try by their actions to keep self-esteem at a relatively positive level.²⁴ People value the idea that self is many sided. Black and White persons probably value some components of self-concept differently, Baldwin.²⁵ More recently, Jackson²⁶ and Taylor²⁷ and others have called for the expansion of racial identity studies. They developed a theory of Black identity development designed to explain movement from negative to positive racial attitudes. In a similar fashion, Williams has developed an Afrocentric theory of Black personality in which he attempts to relate levels of racial consciousness with specific behavioral responses to social phenomenon.²⁸ Despite the depth of knowledge that these researchers add to the understanding of a consciousness that is centered in an African-American versus a European-American overview, their lack of visibility in social work literature has contributed to their salience remaining more latent than visible.

Not surprisingly, Scott identifies some of the sources of stress and psychological conflicts experienced by Black students in their roles as undergraduate students in predominantly White institutions. Racial, financial, prior preparation, and test-taking skills have served as means to

restrict the access of Blacks to White institutions.²⁹ Similarly, Crossland identified five major barriers to access for minorities: 1) standardized tests, 2) poor preparation, 3) finances, 4) motivation and 5) race.³⁰ It is important for social work practitioners to be knowledgeable about and sensitive to the particular pressures that these students experience because of their ethnic and sociocultural backgrounds.

Utilizing an African Self-Consciousness ego-supportive approach, practitioners should be able to help these students identify their conflicts, to evaluate their behavioral consequences, and to work out coping behavior to facilitate their successful adaption to the university environment of their choice.

The African Self-Consciousness Scale is a 42-item scale of the endorsement of an Africentric Social Theory. Baldwin and Bell posed this view that a healthy functioning Black personality 1) has a biogenetic propensity to affirm African-American life, 2) places a high priority on the survival of African-American institutions and culture, and 3) participates in activities that promote the survival, dignity and worth, and integrity of African people.³¹ In a replicated study of African Self-Consciousness by Cheatham, Tomlinson, Ward,³² found no support for the Baldwin and Bell conclusion regarding the desirability of one environment over the other. Curry found that the data clearly suggests the existence of a

highly reliable relationship between positive (self-affirming, efficacious) psychological functioning and behavior and high level of African Self-Consciousness among Black people. Thus, while such data are clearly supportive of the proposed strong influence that the Black personality dimension of African Self-Consciousness exerts on African-American behavior, there is still a great need for further research in this area of Black psychology. There is a paucity of direct empirical tests of African Self-Consciousness construct as it is defined by the African Self-Consciousness Scale.³³

Burlew and Smith identified a proliferation of racial identity measures that differ substantially in orientation from the Euro-Centric view. They provide an overview of the measures of racial identity that have evolved and propose a framework for conceptualizing the differences and appropriate use of these measures. The proposed framework organizes the existing measures into the following categories: 1) developmental approaches; 2) Africentric approaches; 3) Group-based approaches; and 4) Measures of racial stereotyping.³⁴

The theoretical reconceptualizations posed by the Africentric approaches to personality assume that adherence to a set of beliefs consistent with an African world view is the optimal state for people of African descent. Nobles,³⁵ Schiele,³⁶ Karange,³⁷ and Asante³⁸ support this perspective. They note that Africentric perspective simply means African people having an orientation whereby African and African

American people occupy the center of our thoughts and actions. A true Africentric focus asks the fundamental question, "Is it in the best interest of African people?"

Africentric approaches to personality assume that adherence to a set of beliefs consistent with an African world view is the optimal state for people of African descent. Those individuals who are more Eurocentric in their orientation and the natural order of the self tend to have less African Self-Consciousness. Underlying these measures is an assumption that the healthy Black personality has incorporated at least a moderate level of those traditional African values that otherwise might have resulted naturally without western intervention as well as the ability to make culturally appropriate accommodations to Western oppression.

OVERVIEW OF MAJOR THEORETICAL ORIENTATIONS

There are five theoretical perspectives that this study will identify for use in working with African-Americans.

The developmental perspective provides a framework for examining the influence of race and ethnicity on the psychosocial tasks of growing up in American society. Although the maturational processes are undeniably universal and occur with only minor variations across racial and cultural groups, many social science researchers have shown that these processes are subject to wide ethnic variations in their behavioral manifestations, their symbolic meanings, and

their social responses (Phinney and Rotherman).³⁹

Erickson proposes that there are five psychosocial stages from birth to late adolescence, each one posing a specific developmental challenge for the growing child to master. Erikson points out that children from minority and low-income backgrounds may experience more difficulties in achieving positive outcomes because of prejudice, discrimination, or barriers to full opportunity for personal growth. Erikson's theory enables practitioners at various ages on the basis of certain salient characteristics such as independence, competence, interpersonal skills, and a sense of personal identity. His conceptual scheme provided the practitioner with a framework for viewing important areas of psychosocial growth and development.⁴⁰

The work of Charles Thomas⁴¹ and William Cross⁴² in the early seventies provided the theoretical groundwork for most of the developmental measures used today. According to Thomas, the individual is initially in a state characterized by confusion of self worth, degradation of Blackness, and a related need to be accepted as something other than one's true self. Thomas utilized the term negromachy in describing the mentally unhealthy state. Cross described the Negro-to-Black Conversion Experience as an internal journey from a deracinated state to a positive racial identity. He developed the stages questionnaire to document internal changes in race related attitudes over time.⁴³

The ecological perspective as proposed by Bronfenbrenner⁴⁴ is useful in viewing the growing child and adolescent as an active agent in a series of interlocking systems, ranging from microsystems of the family and the school to macrosystem of governmental social and economic policies. The ecological model is especially relevant in analyzing the impact of, poverty, discrimination, and social isolation on the psychosocial development and adjustment of minority persons.

The Black Identity Development Instrument (BID) developed by Jackson⁴⁵ examined the impact of racism upon Black students. This measure places individuals in four stages: 1) passive acceptance; 2) active resistance; 3) redirection; and 4) internalization. He found respondents' preferences for a counseling approach were influenced by their stage of consciousness. An Africentric approach is essentially an intellectual inquiry and production centered on and in the image and interest of African people. This view is seen as the corrective thrust and an affirmation of the truth of the Black experience in its current and historical unfolding. Asante⁴⁶ notes that Afrocentricity is a transforming power which helps to capture the true sense of our souls. There are five levels of awareness leading to transformation. 1) skin recognition; 2) environmental recognition; 3) personality awareness; 4) interest - concern; 5) Afrocentric awareness.

The African Self-Consciousness Scale: An Africentric

Personality Theory according to Baldwin and Bell⁴⁷ comprises a complex bio-psychical structure. The core component of the Black personality represents the conscious level expression of the "oneness of being" communal phenomenology which characterizes the fundamental self-extension orientation of African people. The African Self-Consciousness construct, thus functions essentially as the organizing principle of the Black personality and it follows a developmental pattern.

Chief among the critical indices of the African Self-Consciousness construct are such attitudes and behavior as the following:

- 1) The person possesses an awareness of his/her Black identity (a sense of collective consciousness) and African cultural heritage, and sees value in the pursuit of knowledge of self (i.e., African history and culture throughout the world-encompassing African American experience).
- 2) The person recognizes Black survival priorities and the necessity for institutions (practices, customs, values, etc.) which affirm Black life.
- 3) The person actively participates in the survival, liberation and pro-active development of Black people and defends their dignity, worth and integrity.

- 4) The person recognizes the opposition of racial oppression (via people, concepts, institutions, etc.) to the development and survival of Black people, and actively resists it by any appropriate means.

According to Baldwin and Bell's theory, deviations from this pattern of normal functioning in the African self conscious core of the personality are explained in terms of variations in the personal institutional support systems characterizing the development and experiential life space of the individual.⁴⁸ The important issue of African-American mental health in general can also be interpreted from the framework of this theory.

Those responsible for servicing African-American students must create models of human development that take into account the unique needs and experiences of the African Americans.

DEFINITION OF TERMS

African Self-Consciousness Scale - a 42 item personality questionnaire designed to assess awareness, attitudes, behaviors, ideological priorities, self-knowledge, self affirmation of African-American. It assumes that African American behavior is culturally based, being derived from and reflective of the distinct social reality of the African American community.

Afrocentric Perspective - simply means African people having orientation whereby Africa and African people occupy the center of our thoughts and actions. It means having an approach to the world which is rooted in and reflective of the interest and cultural image of African-American people.

Black Institutions - those Black institutions established before 1964 principal mission was, and is, the education of African-Americans.

White Institutions - founded for the intention of educating the White middle class; based on Anglo-Saxon, Euro American values; they are symbolically related to the cultural values of the broader American society.

HYPOTHESIS

There will be no significant difference in the level of African Self-Consciousness of graduate students who attended predominantly Black undergraduate or White undergraduate institutions.

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CHAPTER THREE

METHODOLOGY

Research Design

This is an exploratory descriptive study. It is intended to compare and reveal the major factors that contribute to African-American Graduate Students Who attended Predominantly Black or White Undergraduate Institutions Level of African Self-Consciousness.

Sampling

The purposive nonprobability convenience sample was used. This sample consisted of the individuals who were convenient to the researcher and willing to respond to this researcher's questionnaire. The sampling consisted of first year graduate students that attended Clark Atlanta University during the academic year 1992-1993. A total of 25 students were selected from the graduate schools of Business, Education, Arts and Science and Social Work. The students ranged in age from 18 to 42; 21 female respondents and 4 males. Criteria required that the subjects attended predominantly all Black or all White undergraduate institutions.

Data Collection Procedure (Instrumentation)

The data for this study was obtained through individual interviews with each participant, using a structured questionnaire. Before administering the questionnaire, preliminary tasks were accomplished. Confidentiality and

anonymity were ensured. From the sample people were given the option to refuse to participate in the study.

The purpose and goals were given. Clear instructions for completing the questionnaire were provided. Time was allocated for questions and answers; the questionnaire took approximately thirty minutes to complete. Expressions of thanks were given to all subjects. The questionnaire was collected from participants the day of completion.

The instrument utilized consisted of a 42 item personality questionnaire designed to assess the Black personality construct of "African Self-Consciousness". The four competency dimensions covered by the 42 items are as follows: 1) awareness/recognition of one's African identity and heritage; 2) general ideological and activity priorities placed on Black survival, liberation and proactive/affirmative development; 3) specific activity priorities placed on self-knowledge and self-affirmation, i.e., Africentric values, customs, institutions, etc.; 4) a posture of resolute resistance toward "anti-black" forces, and threats to Black survival in general. The six manifest or expressive dimensions cover the areas of education, family, religion, cultural activities, interpersonal relations, and political orientation.

The African Self-Consciousness items alternate from negative skewing toward African Self-Consciousness to positive skewing toward African Self-Consciousness. Odd numbered items

are negatively skewed for the African Self-Consciousness while even numbered items are positively weighted.

A reliability estimate for the African Self-Consciousness was obtained using the test-retest method. A sample of 109 Black college students enrolled in three general psychology courses at Florida A & M University completed two administrations of the ASC Scale six weeks apart. Summary scores were computed for the first and second administrations of the ASC Scale. The Pearson product moment correlation was used for this analysis, generating a reliability coefficient of $r(107) = .90$, $p = .001$. This finding demonstrates that ASC Scale scores maintain a very high degree stability over a six week period.¹

Data Analysis

The collected data was coded and analyzed using SPSSX batched system on the VAX computer system of the Clark Atlanta University Center. The descriptive statistics used to analyze the data included frequency distribution; Chi-Square; Pearson correlation; and Spearman correlation.

NOTES

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CHAPTER FOUR

PRESENTATION OF RESULTS

The purpose of this study was to explore and compare the relationship of African-American Graduate Students Who Attended Predominantly Black or White Undergraduate Institutions Level of African Self-Consciousness. This chapter provides the results of the analysis of data. Data analysis was conducted using SPSSX.

This chapter is organized into two sections. Section one presents descriptive statistics of subjects who participated in the study - Demographic characteristics of the subjects. The second section will address Baldwin and Bell's Competency Dimensions of the levels of African Self Consciousness among African-American Graduate Students Who Attended Predominantly Black or White Undergraduate Institutions.

NULL HYPOTHESIS:

There is no statistical significant difference in the level of African Self-Consciousness of Graduate Students Who Attended Predominantly Black or White Undergraduate Institutions. The hypothesis will be set at a 5 percent level of significance.

Table 1A

Frequency Table For Age (N = 25)

AGE	FREQUENCY	PERCENTAGE
18 - 22	3	12
23 - 27	14	56
28 - 32	6	24
33 - 37	1	4
38 - 42	1	4
Total	25	100

The above table shows 3 or 12 percent of respondents were between the ages of eighteen and twenty-two; while 14 or 56 percent of respondents were between the ages of twenty-three and twenty-seven; 6 or 24 percent of respondents are between the ages of twenty-eight and thirty-two; 1 or 4 percent of respondents are between the ages of thirty-three and thirty-seven; 1 or 4 percent of respondents are between the ages of thirty-eight and forty-two.

Table 2A
Frequency Table of Graduate School
Presently Attending (N=24)

SCHOOL	FREQUENCY	PERCENTAGE
Social Work	11	44
Bus. Administration	5	20
Education	3	12
Other	5	20
Total	24	96

Of the twenty-four respondents, 11 or 44 percent of students are enrolled in a School of Social Work; while 5 or 20 percent are in Business Administration; 3 or 12 percent are in Education and the remaining are in disciplines other than mentioned.

Table 3A
Frequency Table of Geographical Location (N=24)

GEOGRAPHICAL LOCATION	FREQUENCY	PERCENTAGE
Northeast	6	24
South	8	32
Midwest	9	36
West	1	4
Total	24	96

The above table shows that 6 or 24 percent of the respondents are from the Northeast and 8 or 32 percent are from the South; 9 or 36 percent of respondents are from the Midwest and the remaining 1 or 4 percent are from the West.

Table 4A

Frequency Table of Racial Composition of Schools Attended
As a Child and Adolescent (N=25)

SCHOOL ATTENDED	FREQUENCY	PERCENTAGE
Majority White	4	16
Majority Black	7	28
Mixed	14	56
Total	25	100

The table shows that 4 or 16 percent attended Majority White institutions; 7 or 28 percent attended Majority Black institutions; while 14 or 56 percent attended Mixed institutions.

Table 5A

Frequency Table of Racial Composition of
University Attended for Undergraduate Studies (N=25)

SCHOOL ATTENDED	FREQUENCY	PERCENTAGE
Majority White	11	44
Majority Black	11	44
Equally Mixed	3	12
Total	25	100

Of the respondents, 11 or 44 percent of students attended Majority White universities; 11 or 44 percent attended Majority Black universities; and 3 or 12 percent attended equally mixed universities.

Table 6A
Frequency Table for Educational Level
of Both Parents (N=24)

EDUCATIONAL LEVEL	FREQUENCY	PERCENTAGE
Less than High School	0	0
High School	10	40
College Graduate	6	24
Graduate School	6	24
Post Graduate	2	8
Total	24	96

Out of the 24 participants studied, 10 or 40 percent indicated that their parents attended high school; 6 or 24 percent indicated that their parents attended college; 6 or 24 percent indicated that their parents attended graduate school; and 2 or 8 percent indicated that their parents attended post graduate educational levels.

Table 7A
Frequency Table for Satisfaction of
Attained Goals (N=22)

SATISFACTION LEVEL	FREQUENCY	PERCENTAGE
Very Satisfied	6	24
Satisfied	13	52
Not Satisfied	3	12
Total	22	88

Of the total population studied, 6 or 24 percent seemed very satisfied in goals attained; 13 or 52 percent seemed satisfied

with attained goals, 3 or 12 percent seemed not satisfied with attained goals.

Table 8A

Frequency Table for Conditions of African-Americans (N=18)

CONDITION	FREQUENCY	PERCENTAGE
Better	2	8
Same	6	24
Worse	10	40
Total	19	72

Some 2 or 8 percent of participants found conditions of African-Americans to be better; 6 or 24 percent of participants found conditions for African-Americans to be worse.

Table 9A

Frequency Table of Race Related Experiences (N=12)

EXPERIENCE	FREQUENCY	PERCENTAGE
High Degree	9	36
Low Degree	2	8
None	1	4
Total	12	48

In this table, 9 or 36 percent of the subjects had high degrees of race related experiences; 2 or 8 percent of the subjects had low degrees of race related experiences; and 1 or 4 percent had indicated none in terms of race related experiences.

Table 10A
Frequency Table of Parental Affiliation With
High Status African-Americans (N=12)

AFFILIATION GROUP	FREQUENCY	PERCENTAGE
Politicians	3	12
Educators	1	4
Business Leaders	5	20
Arts & Entertainment Persons	0	0
Religious, Community & Civil Rights Groups	3	12
Total	12	48

Of the total population studied, 3 or 12 percent of parental affiliation with high status African-American politicians; 1 or 4 percent of parental affiliation with high status African American educators; 5 or 20 percent of parental affiliation with high status African-American business leaders; 3 or 12 percent of parental affiliation with high status African American religious, community, and civil rights groups.

Table 11A

Table for Individual African Self-Consciousness Scores

TYPE OF SCHOOL	INDIVIDUAL ASC SCORE										
	1	2	3	3	3	3	7	8	8	10	11
Predom. White	5	5	4	6	6	6	7	3	6	7	7
Predom. Black	5	6	6	7	6	5	6	5	5	5	6
Mixed	7	5	5								

The above table shows that respondents for item #1 in all three types of schools (predominantly White, predominantly Black; and Mixed groups) exhibited a high level of African Self-Consciousness. A score of 3 or below exhibits a low level of African Self-Consciousness. A score of 4 or above exhibits a high level of African Self-Consciousness. For example, individuals 7, 10, 11 who graduated from predominantly White institutions exhibited very high levels of African Self-Consciousness. All of the individuals who graduated from predominantly Black institutions showed a high level of African Self-Consciousness.

Table 12A

2 X 3 Contingency Table Relating ASC to Type of School

Table of School by Score

FREQUENCY PERCENT ROW PCT COL. PCT	SCORE	SCORE	TOTAL
Predom. White	5 20.00 45.45 100.00	6 24.00 54.55 30.00	11 44.00
Predom. Black	0 0.00 0.00 0.00	11 44.00 100.00 55.00	11 44.00
Mixed	0 0.00 0.00 0.00	3 12.00 100.00 15.00	3 12.00
Total	5 20.00	20 80.00	25 100.00

The above table shows that 20 or 80 percent of all participants indicated a high level of African Self Consciousness. Of those students that attended predominantly White institutions 6 or 11 percent of the respondents ranked high on the ASC Scale. However, of the 11 respondents that attended predominantly Black institutions all ranked high on the African Self-Consciousness Scale. The remaining 3 or 12 percent of respondents that ranked high on the ASC Scale reported that their undergraduate experience was in a mixed institution.

Table 13A

Statistics for Table of School by Score

STATISTIC	DF	VALUE	PROB.
Chi-Square	2	7.955	0.019

Chi-Square statistics with a (DF 2) shows that there is a significant statistical difference DF 2, P, 0.019.

Table 14A

Statistics for Table of School by Score

STATISTIC	VALUE	ASE
Pearson Correlation	0.503	0.106
Spearman Correlation	0.533	0.112

Pearson Correlation and Spearman Correlation also show that a strong positive correlation between the level of African Self Consciousness and undergraduate institution exists.

Auxiliary Tables are in Appendix A depicting the responses to the other items in the questionnaire.

CHAPTER FIVE

SUMMARY AND CONCLUSION

By way of summary, the specific findings of this study of African-American Graduate Student, relative to the relationship of African Self-Consciousness among students who attended predominantly Black and White undergraduate institutions, are consistent with previous studies concerned with this problem.

Curry's study revealed that the data clearly suggests the existence of a highly reliable relationship and a high level of African Self-Consciousness among African-Americans.¹ Additionally, Sudarkasa noted that most of the difficulties which African-American students perceive in the environment on White campuses are attributed to racial discrimination and/or negative racial attitudes exhibited by faculty, students, or staff in the environment.²

It is not only the social climate that is perceived as racist on White campuses, it is the academic climate as well. Students complain of insensitivity of faculty to their presence in class, and in some instances, accuse faculty of deliberately seeking to humiliate them by means of negative references to African-American people and/or African-American culture.

In Allen's comparative study of African-Americans on historically Black and predominantly White campuses, nearly two-thirds of the students on majority campuses (62 percent)

felt that activities were not representative of their interests. By contrast, two-thirds of the students on African-American campuses felt that the activities were in line with their interests.³

A recurring and particularly disturbing finding concerning African-American students on predominantly White campuses is that many very good students do not thrive academically in these environments. Despite superior high school academic backgrounds, African-American students from high school to college than do their counterparts in Black institutions. The decline in academic performance of Blacks in predominantly White institutions is viewed by some studies as "nothing short of spectacular."

In this study, Table 11 - Individual African Self Consciousness Scores, reveal that students who attended predominantly Black and White undergraduate institutions, as well as mixed institutions showed high levels of African Self Consciousness. Predominantly White institutions can make available to African-Americans a genuinely equal opportunity for success on those campuses. There is no question the Black colleges are still carrying more than their share of the weight for preparing Black students.

In conclusion, it is clear in our study as revealed in Table 12 (2 X 3 Contingency Table Relating ASC to the type of school attended) that 20 or 80 percent of all participants indicated a high level of African Self-Consciousness. Table

14, in our study, using pearson and Spearman Correlation Tables showed a strong positive correlation between the level of African Self-Consciousness and undergraduate institutions exists.

In a replicated study, conducted by Cheatham, Tomlinson, and Ward found that African-American students who attended college in Northern states, did not support Baldwin and Bell's conclusion that because African-American environments provide more Afrocentric reinforcements. Although African-American students are not exposed to satiating Afrocentric environments, as experienced by their counterparts at historically Black institutions, there was no evidence that those students had higher levels of African Self-Consciousness. Instead, the researchers suggested that "depending upon the personal psychological development of the individual is appropriate."⁴

Overall, the results of the study corroborated past research that found no statistical significant differences between African-American graduate students who attended predominantly Black and White or mixed undergraduate institutions level of African Self-Consciousness. If African American students have not been nurtured in the knowledge of themselves, their level of African Self-Consciousness is essentially empty because they have not been anchored in their own specific culture or heritage. There remains a paucity of direct empirical research of African Self-Consciousness

construct. There is still a great need for further research in this area of the Black experience.

LIMITATION OF STUDY

Limitations in this study place certain constraints on both the external and internal validity of the study. The results can only be generalized to situations where subjects, settings and conditions are comparable to the subjects, setting and conditions of this study.

Other potential limitations in this study included selection bias related to sampling method. Sample size may also be a limiting factor that must be considered.

SUGGESTED RESEARCH DIRECTION

Further studies should address the limitations cited and a more rigorous design that include a large sample size of randomly selected subjects could include the power of the statistical analysis.

There remains much to be learned about African Self-Consciousness. Further studies might examine the relationship between Black Identity Development, Black personality and the African Self-Consciousness Scale. Comparable conditions between groups would enhance the external validity of the study.

Although a corroborated relationship existed between those African-American graduate students who attended predominantly White undergraduate schools and those who attended predominantly White undergraduate schools and those

who attended predominantly Black undergraduate schools level of African Self-Consciousness has been slightly established through this study, whether the relationship is causal or not still remains unanswered. Further research could focus on strengthening the assertion that African-American graduate students who attended predominantly Black undergraduate institutions and those who attended predominantly White undergraduate institutions are causally related.

NOTES

1.A.O. Curry, "An African Worldview Exploratory Examination of Traditional Attitudes, Values and Personality Correlates of Black African People", Pennsylvania State University, (1981), 70-72.

2.Niara Sudarkasa, "Black Enrollment in Higher Education: The Unfulfilled Promise of Equality." In Janet Dewart, The State of Black American 1988. (N.Y.: National Urban League, Inc., 1988), 7-22.

3.Walter Allen, "Gender and Campus Race Differences in Black Student Academic Performance, Racial Attitudes and College Satisfaction." (Atlanta: Southern Education Foundation, 1986), 10-15.

4.Harold E. Cheatham, Sandra M. Tomlison and Thomas J. Ward, "The African Self-Consciousness, Construct and African-American Students", Journal of College Student Development, (Nov., 1990), Vol. 31, 493-495.

CHAPTER VI

IMPLICATIONS FOR SOCIAL WORK

To integrate knowledge, theory and practice in social work practice involves issues of assessment in relation to African-Americans. It is important for social work practitioners to acquire knowledge that allows them to understand the growth, development and socialization of African-Americans in a hostile environment. Social work practitioners must realize that the theoretical framework used in this study does take into account the cultural differences of people.

The findings from this exploratory descriptive study of African-American graduate students who attended predominantly Black and White undergraduate institutions level of African Self-Consciousness, clearly demonstrates that social work should be strengthened in its efforts to appreciate the value systems, heritage and culture of this beleaguered population. In providing direct service to African-American clients, clinging restrictive therapeutic approaches can seriously impede the development of a trusting, honest, and helping relationship.

This study contributes to social work knowledge, attitudes, and skills. The African Self-Consciousness Scale is the systematic process of perceiving, understanding the values, behaviors and attitudes of the African-American

client.

African Self-Consciousness theory can provide a positive framework for social work professionals to develop appropriate strategies for work with diverse cultural backgrounds.

What is the client's perception of his or her problem? Look for cultural elements, such as belief systems, customs, networks, community involvement, self-esteem, identity, self concept, and the role of African heritage. The African Self Consciousness model has great potential for social work knowledge, theory and practice, and its utility will increase when behavioral components of African-Americans are identified. The translation of the attitudes, skills, knowledge of the African Self-Consciousness model must be reflected in practice with African-Americans. The African American client should be encouraged to express their uniqueness, which can serve as a central control on the negative influences of the dominant society. The African American client should be helped to assert their individuality. Being confident of their African Self Consciousness may prevent a host of interpersonal problems.

There is a need for advanced empirical studies in determining the impact of African Self-Consciousness on the social work helping relationship. If empirical research of the African Self-Consciousness Scale is enhanced by this exploratory study, this could lead to further validation of

the idea of African Self-Consciousness. The African Self Consciousness Scale may also be helpful to social work practitioners because of the specific focus on African Americans personality and behavior.

APPENDICES

APPENDIX A
AUXILIARY TABLES

1b. FREQUENCY TABLE FOR AGE

AGE	FREQUENCY			PERCENTAGE		
	4	M	M	M	W	M
18 - 22	4	1	1	4	4	4
23 - 27	7	M		28	28	0
28 - 32	2	2	2	M	8	8
33 - 37		1		0	7	0
38 - 42	1			4	0	0
Total	25			100		

2b. FREQUENCY TABLE OF GRADUATE SCHOOL PRESENTLY ATTENDING

SCHOOL	FREQUENCY			PERCENTAGE		
	8	W	M	M	W	M
Social Work	5	6		20	24	4
Bus. Administration	3	1	1	12	4	8
Education		3		4	12	4
Other	2	1	2	M	8	8
Total	24			96		

3b. FREQUENCY TABLE OF GEOGRAPHICAL LOCATION

GEOGRAPHICAL LOCATION	FREQUENCY			PERCENTAGE		
	B	W	M	4	W	M
Northeast	3	1	2	12	4	8
South	4	4		16	16	0
Midwest	4	5		16	20	0
West		1		0	8	4
Total	24			96		

4b. FREQUENCY TABLE OF RACIAL COMPOSITION OF SCHOOLS
ATTENDED AS CHILD AND ADOLESCENT

SCHOOL ATTENDED	FREQUENCY			PERCENTAGE		
	B	W	M	B	W	M
Majority White	3	1		12	4	0
Majority Black	5	2		20	8	0
Mixed	3	8	3	12	32	12
Total	25			100		

5b. FREQUENCY TABLE FOR EDUCATIONAL LEVEL OF BOTH PARENTS

EDUCATIONAL LEVEL	FREQUENCY			PERCENTAGE		
	B	W	M	B	W	M
Less Than High School				4	4	0
High School	4	4		16	24	0
College Graduate	3	3		12	12	0
Graduate School	4	1	4	16	4	0
Post Graduate		1	1	0	4	4
Total	24			96		

6b. FREQUENCY TABLE FOR SATISFACTION OF ATTAINED GOALS

SATISFACTION LEVEL	FREQUENCY			PERCENTAGE		
	W	W	M	W	W	M
Very Satisfied	8	8		8	16	0
Satisfied	6	6	1	24	24	4
Not Satisfied	1	1	1	4	4	4
Total	22			96		

7b. FREQUENCY TABLE FOR CONDITIONS OF AFRICAN-AMERICANS

CONDITION	FREQUENCY			PERCENTAGE		
	W	W	W	B	W	M
High Degree	2	7		2	28	0
Low Degree	2			8	0	0
None		1		0	4	0
Total	18			48		

APPENDIX B

PARTICIPANT'S LETTER



School of Social Work

CLARK ATLANTA UNIVERSITY

NOTICE OF INFORMED CONSENT

Dear Participant:

Your participation is requested in a research project which explores African-American Graduate Students Who Attended Predominantly Black and White Undergraduate Institutions Level of African Self-Consciousness.

This study is being conducted by Ramona Elizabeth Jackson, as a Masters thesis research project in the School of Social Work, Clark Atlanta University.

The information will help to further understand the needs of African-American clients so that we may serve them more effectively.

If you agree to participate in this study you should know that your participation is voluntary. Your participation in this study is valuable and sincerely appreciated.

Thanks for your help.

Signature

- - I have read the information above and agree to participate in this research study.

APPENDIX C
THE AFRICAN SELF-CONSCIOUSNESS QUESTIONNAIRE

Questionnaire for African-American Graduate Students Level of African Self-Consciousness.

Special Note:

1. This questionnaire will take approximately 20 minutes to complete. Please answer each question.
2. Your response will be kept anonymous. There are no identifying marks on the questionnaire. Results of this study will be presented in a manner that safeguards the identity of individual respondents.
3. This is not a test so there are no right or wrong answers.

PART I

Demographics: Background Questionnaire

1. Please write your present age: _____
2. Please state the school you are attending, i.e., School of Social Work, School of Business, School of Education, School of Arts and Science: _____
3. Please state the City, State and Geographical location from where you originated:

4. Please state the racial composition of the schools you attended as a child and as an adolescent, i.e., all Black, all White etc.: _____

5. Please state the racial composition of the university you attended for undergraduate studies: _____

6. Please state the highest level of education attainment of both parents:

(a) mother _____

(b) father _____

7. Describe your satisfaction with yourself as far as goals attained:

8. Please describe how you view the conditions of African-Americans:

9. Please relate your parents (if known) and your race related experiences:

10. Please list your parents affiliations with high status African-Americans (politicians, business people): _____

PART II

Instructions: The following statements reflect some beliefs, opinions, and attitudes of Black people. Read each statement carefully and give your honest feelings about the beliefs and attitudes expressed. Indicate the extent to which you agree by using the following scale:

1----2	3----4	5----6	7----8
Strongly	Disagree	Agree	Strongly
Disagree			Agree

Circle: the number closest to your own feelings. Note that the higher the number you choose for the statement, the more you agree with that statement; and conversely, the lower the number you choose, the more you disagree with that statement. Also, there is no right or wrong answer, only the answer that best expresses your present feelings about the statement. Please respond to all of the statements (do not omit any).

.....

1. I don't necessarily feel like I am also being mistreated in a situation where I see another Black person being mistreated.

1-2 3-4 5-6 7-8

2. Black people should have their own independent schools which consider their African heritage and values an important part of the curriculum.

1-2 3-4 5-6 7-8

3. Blacks who trust Whites in general are basically very intelligent people.

1-2 3-4 5-6 7-8

4. Blacks who are committed and prepared to uplift the (Black) race by any means necessary (including violence) are more intelligent than Blacks who are not this committed and prepared.

1-2 3-4 5-6 7-8

5. Blacks in America should try harder to be American rather than practicing activities that link them up with their African cultural heritage.

1-2 3-4 5-6 7-8

6. Regardless of their interests, educational background and social achievement, I would prefer to associate with Black people than with non-Blacks.

1-2 3-4 5-6 7-8

7. It is not such a good idea for Black students to be required to learn an African language.

1-2 3-4 5-6 7-8

8. It is not within the best interest of Blacks to depend on Whites for anything, no matter how religious and decent they (the Whites) purport to be.

1-2 3-4 5-6 7-8

9. Blacks who place the highest value on Blacks life (over that of other people) are reverse racists and generally evil people.

1-2 3-4 5-6 7-8

10. Black children should be taught that they are African people at an early age.

1-2 3-4 5-6 7-8

11. White people, generally speaking, are not opposed to self-determination for Black people.

1-2 3-4 5-6 7-8

12. As a good index of self-respect, Blacks in America should consider adopting traditional African names for themselves.

1-2 3-4 5-6 7-8

13. A White/Europlan or Caucasian image of God and the "holy family" (among others considered close to God) are not such bad things for Blacks to worship.

1--2 3--4 5--6 7--8

14. Blacks born in the United States are Black or African first, rather than American or just plain people.

1--2 3--4 5--6 7--8

15. Black people who talk in a relatively loud manner, show a lot of emotions and feelings, and express themselves with a lot of movement and body motion are less intelligent than Blacks who do not behave this way.

1--2 3--4 5--6 7--8

16. Racial consciousness and cultural awareness based on traditional African values are necessary to the development of Black marriages and families that can contribute to the liberation and enhancement of Black people in America.

1--2 3--4 5--6 7--8

17. In dealing with other Blacks, I consider myself quite different and unique from most of them.

1--2 3--4 5--6 7--8

18. Blacks should form loving relationships with and marry only other Blacks.

1--2 3--4 5--6 7--8

19. I have difficulty identifying with the culture of African people.

1--2 3--4 5--6 7--8

20. It is intelligent for Blacks in America to organize to educate and liberate themselves from White-American domination.

1--2 3--4 5--6 7--8

21. There is no such thing as African culture among Blacks in America.

1--2 3--4 5--6 7--8

22. It is good for Black husbands and wives to help each other develop racial consciousness and cultural awareness in themselves and their children.

1--2 3--4 5--6 7--8

23. Africa is not the ancestral homeland of all Black people throughout the world.

1--2 3--4 5--6 7--8

24. It is good for Blacks in America to wear traditional African-type clothing and hair styles if they desire to do so.

1--2 3--4 5--6 7--8

25. I feel little sense of commitment to Black people who are not close friends or relatives.

1--2 3--4 5--6 7--8

26. All Black students in Africa and America should be expected to study African culture and history as it occurs throughout the world.

1--2 3--4 5--6 7--8

27. Black children should be taught to love all races of peoples, even those races who do harm to them.

1--2 3--4 5--6 7--8

28. Blacks in America who view Africa as their homeland are more intelligent than those who view America as their homeland.

1--2 3--4 5--6 7--8

29. If I saw Black children fighting, I would leave them to settle it alone.

1--2 3--4 5--6 7--8

30. White people, generally speaking, do not respect Black life.

1--2 3--4 5--6 7--8

31. Blacks in America should view Blacks from other countries (e.g., Ghana, Nigeria, and other countries in Africa) as foreigners rather than as their brothers and sisters.

1--2 3--4 5--6 7--8

32. When a Black person uses the terms "Self, Me and I," his/her reference should encompass all Black people rather than simply himself/herself.

1--2 3--4 5--6 7--8

33. Religion is dangerous for Black people when it directs and inspires them to become self-determining and independent of the White community.

1--2 3--4 5--6 7--8

34. Black parents should encourage their children to respect all Black people, good and bad, and punish them when they don't show respect.

1--2 3--4 5--6 7--8

35. Blacks who celebrate Kwanzaa and practice the "Nguzo Saba" (the Black Value System), both symbolizing African traditions, don't necessarily have better sense than Blacks who celebrate Easter, Christmas, and the Fourth of July.

1--2 3--4 5--6 7--8

36. African culture is better for humanity than European culture.

1--2 3--4 5--6 7--8

37. Black people's concern for self-knowledge (Knowledge of one's history, philosophy, culture, etc.) and self (collective)-determination makes them treat White people badly.

1--2 3--4 5--6 7--8

38. The success of an individual Black person is not as important as the survival of all Black people.

1--2 3--4 5--6 7--8

39. If a good/worthwhile education could be obtained at all schools (both Black and White), I would prefer for my child to attend a racially integrated school.

1--2 3--4 5--6 7--8

40. It is good for Black people to refer to each other as brother and sister because a practice is consistent with our African heritage.

1--2 3--4 5--6 7--8

41. It is not necessary to require Black/African Studies courses in predominantly Black schools.

1--2 3--4 5--6 7--8

42. Being involved in wholesome group activities with other Blacks lifts my spirits more so than being involved in individual oriented activities.

1--2 3--4 5--6 7--8

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